M2021
Restricted
Firefly House, 4th tape, third series (7 tapes)
Sunday, May 9, 1971

Mr. Nyland: Someone still coming?

People: Yes.

Mr. Nyland: Come, come quick. You can come and sit here in front, because there is more room instead of the back.

So, this is the fourth meeting in this little series of seven, which we call the 'third' part of the Firefly meetings. The purpose of this particular section is to learn how to keep one's feet on the ground. I'm afraid every once in awhile that one becomes fanatic about Work. And although it is necessary to understand the meaning and also what to do, what is Work really in application, that the contact with your feet—that is, with your ordinary life—can easily be lost. And that we go very much into a direction of philosophy which has no particular meaning than only forming a background, and then the philosophy is understood, that then it can be helpful to base one's desires and motivations on that kind of a philosophy, particularly when it applies to life. But when it is life philosophy, it has to be executed by means of your feet and not by your head. The turning point is always the beginnings of your Kesdjanian body; the changing over of the concept of feeling, caring, affection, and love. And to go over into that second part which we call the 'Sol-La-Si,' and this constantly, this crossing of the bridge of 'Fa,' which separates the 'Do-Re-Mi' from the other triad, that 'Fa' is a very important point. It's not only a point of equilibrium on a

vertical line, which vertical line indicates the development of Kesdjanian body, but it's also the central point between the 'Si-Do' of physical and the 'Do' of intellect. And as such, it has to bring about a balance between the philosophy and the application.

So, for that reason, this 'Fa'-point is a cross; the horizontal line which is identical to the division of an unconscious area from a conscious one, and the vertical line, which indicates that what should be left as a physical body and that should...and that what should be gained as a Soul Body. That the vertical line of course indicates a division between outer world and inner world, and that it is based on a certain amount of energy directed towards something that we call, in a Conscious sense, 'infinity,' and in an unconscious sense, that what belongs to the Earth and lower regions. And that the central point constantly has to be in such a way to remind us in ordinary life, of the possibility of an equilibrium between all such forces, left and right, and that what is below and that what is above.

The bridge itself has to be crossed by a man who desires to become a total man, who is cognizant of where he came from, from the left and from the bottom, having an aim to go up and to the right. It is that, as it were, 'two-foldment' that will enable a person to cross that bridge. One wants, for that, of course the help, in bringing down what we call 'God,' asking to come to the other side of the bridge and then hoping that He will have long arms and hands, stretching out towards us when we wish to try to cross. It depends a great deal on the state in which one is while one sets out to cross, and it depends then on *that* state, how far God will reach.

There are different types among all of us, and there are different ways of crossing the bridge. And that is exactly what we have to talk about: what are, in our own life, the difficulties to be overcome to establish in the first place a contact with a higher form of life, and in the second place, to establish a possibility for further growth of a man in the

direction of his concept that he considers his Soul.

The vertical line extends to infinity, and is not finished when a man dies. It is not finished, even, when a Soul has been made. The horizontal line is only for this Earth; that is, the distinction between this Earth and that what is of a higher nature. Above the horizontal line, Great Nature starts. Below it, we know, our ordinary life exists. The division of ordinary life below the line is the potentiality and the actuality. The actuality of one's life has to do with Man One, Two, and Three, and those are indicated by his feet, and a little bit of his feeling and his mind which is necessary for his guidance in an unconscious state. With that, a man has ability to be able to hope to see possibilities which do not exist and at certain times to be able to live in imagination. That, you might say, is the saving grace for a man, and in which a man is different from an animal. We have vision. We see a possibility in which we can believe. That is one of the reasons we want to get across the bridge, to see if the actuality could correspond to that what we hope for and what we define, in our unconscious state, as desirable. It will not be that way. That what we will meet in infinity is not going to be that what we know about in finite forms. And the bridge, therefore, as a crossing point between a man who wishes to grow up and a man who actually has started to develop an 'I,' is the point at which, gradually, that what belongs to one's feet, that what belongs to one's ordinary life, that what is managed by his ordinary feelings and his ordinary mind, gradually has to be understood as to the value which is needed in order to continue to walk across the bridge with the least amount of rubbish.

The bridge is across a river. From the bridge you dump, every once in awhile, that what you don't need anymore, that what has been extracted and exhausted. The value that has been given to ordinary life and extracting from it whatever Mother Nature has been able to give, will, in time, be digested by the man continuing to walk. And it is this 'activity

process' that will help him to create, within himself, a conversion machine between that what he is now and what he wants to become, and that the 'setting going' of this conversion is really one of the main reasons for a man to become active and to start crossing the bridge. If he doesn't start, he stays in a state of Man Number Four, which is hoping for the best but not entirely knowing how and what to do about it. There are many of us who start on the bridge and return to Man Number Four, because it is very nice to talk about Work. It is very nice to think that it is necessary to have all the theories first explained before you will continue or even will want to start to walk.

That's where we make this mistake. Because I want to get thoughts of Work and feelings of Work out of your mind and out of your solar plexus. I would like to see that the activity of a Man with his feet is an indication and would give an example of what he really is, and that he will not rely on what he says or what he feels, even, and what he thinks he ought to communicate.

The communication of Work is always by example. The teaching is an indication to what extent a man can control himself in the choosing of the right words and not to say too much and not too little, and to divest himself constantly from extraneous thoughts which are very nice in a fanatic world and sometimes can give to a person such a wish and satisfaction that he is recognized partly as an authority, partly used for the feeding of his self love and his vanity. The vanity has to be lost on the bridge. The self love has to be replaced by love for the totality of all things existing. One must not lose the love for oneself when it is necessary to Work, because you are concerned with what you wish to do. You are concerned, and rightfully, with your life as it could become. You have a right to demand, for yourself, what is right for you. You have a right to take a responsibility for that life. You have no right to take it away from someone else. You have no right to impose your ideas and thoughts and even feelings on someone else. You have a right to

say, you have no right to insist.

Try to make these distinctions, because if you live too much in your lovely communicative mind and your so-called feeling of 'sympathy' for someone, you forget that you have feet to walk on. And that the indication, whenever one talks about Work, is always that you should encourage, in anyone you talk to, what is needed for that person definitely in the direction of his walking, and not in the development and further confusion of his mind.

The clarity which one can receive by being on the bridge and the water flowing underneath and the wind taking hold of your hair and distributing, from you, all the different things that you want to get rid of, that's the picture of a man when he walks across the bridge—upright and standing straight, and indicating by his posture what is the vertical line which engages him and of which he gradually should become a 'part;' that is, he should become a 'party to' the possibility of life being expressed at the different levels. And the levels which are then, you might say, 'crossing' at certain points the physical, the vertical line, starting from the point where he is and having an intention to go up into the Conscious area, this vertical line which he then climbs by means of his 'Sol-La-Si' of Kesdjan, is crossed, at certain points, by different levels. And the level that is first indicative of progress for a man is the planetary level. This becomes, when he crosses, the place where he gradually will be, and where, then, in his Kesdjanian Body, he will continue to live, never forgetting that the other parts of the cross—the horizontal line—are still necessary to be attended to: a little brick here and there for the possibility of the formation of his Soul, and a little bit of a crowbar and maybe a pickax to dissolve the crystallization processes which have taken place in Man Number One, Two, and Three, particularly at the 'Si-Do.'

The 'Si-Do' of the physical is a very important place. One must consider the bondage

of oneself. That is what the half-note means; it is pushed up against the 'Do.' That is, the 'Sol-La-Si' is extended also in the direction of growth in an unconscious sense, but indicating then by the 'Si-Do,' this condensation of that what was a space of one note is now contained in half, half a note, and that because of that the pressure is twice as much and the bondage of the last possibilities of giving up that what one is attached to on Earth is the greatest difficulty for the understanding of that part of the arm of the cross that a man has to have as a symbol for himself. It is compensated by the other part of that line—that is, what I call the indication of bringing, brick by brick, to the possibility of a development of one's Soul, or an intellectual body; that of course, at the crossing of the vertical line indicated by his Kesdjanian, stops at the planetary level for a little rest, but then that plane, extending, crosses also the development of his intellectual body at a certain place which we call 'Participation.'

That what is needed for the balance of a man in these four different ways of points of extension—where he came from and where he goes to—it's necessary to understand that man, because of that, is on a spiral in which he describes a circle, for himself, but at the same time is lifted up to the higher plane. This particular spiral is made up of step-wise changes which are indicated by the shedding of the ballast when a man crosses the bridge and he so-called is 'finished' with certain things which have lost their value for him and where he now is free, and freer to adapt more possibilities for himself for further growth. I said the reason why a man never will have to stop and cannot stop Working is that when he climbs up this vertical pole, he continues...he will continue to be affected by the conditions as created in the universe for the possibility of a development of a man as he is on Earth, extending, gradually, to the different kind of levels where the bondage is a little less but where, in principle, the same thing, where the same principle exists at any level as one goes up that vertical line, and the level, then, the first one, being at the 'Sol'—as an indication

for the Kesdjanian body of the aim of the planetary level extending towards the aim of becoming a Sun—that then, that what is equivalent to it in a vertical line indicated by the development of the Soul body, is the Participation process which will engage us for a tremendously long time, and only can be followed up or can be understood with the constant wish to reach the state of adventure which we call 'Experiment.'

We talk now about the necessity of the equilibrium between the loosening of the 'Si-Do' and the accumulation of real values which ultimately can be used as a brick, will be used for the building of an edifice for the housing of life to which man is entitled by virtue of having life on Earth which he can claim; that is his birthright. Without any further inquiry about the reasons why he happened to be, he finds himself on Earth, and the acceptance of that fact is the determination of the foundation for his character. On that depends what a man will want to become and can become, and it is this full-hearted acknowledgment, this wish for a man to say, "Here I am, and I wish, now, to use whatever has been given for whatever reason," and I say to myself I want to continue with this responsibility in whichever forms it will be in the future and to what extent, gradually, there is a possibility, for me, to loosen up the bondage between forms of life in which I gradually will become engaged, and the forms which gradually will open up to me further opportunities for wanting ultimate freedom.

This kind of picture is dependent on the 'Si-Do' bondage. And this is where Work, for us, starts. And that is what I call the 'feet;' that is, how we want, in the understanding of Work, keeping our feet on the ground and not losing ourselves in philosophy or in any kind of psychology, any kind of art creation, any kind of activities which help to distract us and which, for the time being, are very lovely and useful on Earth, that they are not going to be more of a bondage, and that the simpler a man can be in crossing the bridge, as I said many times, "With just a stick to guide him and a handkerchief containing just essentials,"

that then, in that kind of simplicity, a man will throw out a great deal of nonsense which simply prevents him from seeing straight.

We've talked about that many times. I do not know what questions you do have, for yourself, in regard to the explanations of Work to other people which, as you know, was the original purpose of this group. And I don't want to take away from you your desire to express yourself in the sense that these questions which you might have, should be answered, so that it could be more helpful for you when you have to explain them. And at the same time, I definitely have a feeling that if you just continue among yourselves to straighten things out with the best of intention and being guided constantly by the desire to remain simple and not to use too many words and not to go into sentences which, at the end, have no more meaning left because, in the beginning all that was meaning was already in the first three words. Don't extend your philosophy. Keep it to yourself, if you wish; it will do a little harm, but not so much when you are by yourself, because that you can cope with, and you know that at times when you want to talk to yourself or consider things or meditate, that there is no particular harm done than only to yourself when you use up energy and time and perhaps you should do something else. But at least you will not affect others and you will not have the thoughts, even, which might affect someone else.

I want to say a little bit about the thought processes and the feelings. They belong—to Man Number One, Two, and Three—as Two and as Three. When they are used, and particularly when they are used in the direction of Work, Two and Three of that man become similar to the 'Do-Re-Mi' of Man Number Four. As you remember, the 'Do' of Kesdjan starts at the 'Fa' of the physical, and the parallelism between these two lines means that that what is Man Number Two and Three, which is the 'Sol-La-Si' of the physical, become equivalent to the 'Do-Re-Mi' of Kesdjan. But, there is a difference, because the 'Do-Re-Mi' of Kesdjan is adjusted to the possibility of further growth. 'Sol-

La-Si' of physical only remains as the ending of one's physical life on Earth.

And now, when Work is introduced into a man and he is living in this 'Do-Re-Mi' and hopes for the actualization of his potentialities, he starts to include other people, because that is a requirement for the Kesdjanian body, to change his feelings into emotional states. And because of this change, he feels that that what he thinks or feels for someone, and particularly when he wants to express it in terms of words, that then he can do some good. It is also, that when he considers others and even when he is by himself, his thoughts and his feelings, in their well-meaningness, flow out from him and have an effect on the people around, and in particular those he has in his mind and he wishes to help.

This is a particular kind of world that people are not familiar with, because they think that if they keep their thoughts to themselves, that there is no further influence towards the outside. It's quite wrong. You do not know it because you're not sensitive. But one can become extremely sensitive as a result of a wish to Work on oneself, and it is that kind of sensitivity that one has to deal with, even when one thinks or feels about a person and wishes him, or her, well, that then the uncontrollable factor of having sent out a thought in a certain formulation of yourself, being then out of control, you cannot help any more and you do not know actually what is going to be the effect on someone else.

One has to tread very carefully on that road. It is a road where sensitivity can be hurt a great deal and where the effects of your wrong thoughts, or those thoughts which are still selfishly tinted, can start to affect friends and acquaintances. The necessity of this kind of advice is of course quite obvious when one sees a group and one wants to work together. And "well-meaningly," I say again, "thinking" about them, one feels that in saying sometimes the thoughts which have been prepared in one's mind and the feelings which are there and comes out as a form of energy, flowing towards the other person as affection, may be quite wrong at times for the person who receives it, and you do not count with the

sensitivity of such a person because you just don't know what goes on in the other.

It is necessary to become more sensitive yourself. To control much more what you think and feel, and if you possibly can, regulate it in such a way that you could become the determining factor of sending out such forms of energy and contain them within yourself until the 'right,' we say, 'psychological' moment—but it is also the 'emotional' moment—is correct and sufficiently conducive to send out whichever form of energy you might have in the right direction and that it is received correctly. Your responsibility does not end with your skin.

It is obvious when one talks about this, when we talk then about Kesdjanian attributes of which emotional states are one, and the ability of a man to be able to send out forms of energy by means of his different sense organs—by means of touch, by means of his eyes, by means of an expression on your face—that is, that what is then interpreted, for which you still remain responsible, which makes a man really quite sensitive for himself, afraid that every once in a while he must know he is walking on eggs and they can break at any time.

It is a different way of looking at the responsibility for Work. You must consider that when you are talking to some people, that you have an effect. You must know that in affecting them, you may be a very instrumental factor in the decision they make. You have to continue to consider what you suggest to them as tasks, that that kind of a task which you then say, "You ought to do it," they will do when they believe in you as authority. And when you then almost superficially will recommend something and quite often, and you must be honest with yourself, give them a task that you have not tried as yet, that you don't know anything about in your own experience. When every once in a while it 'sounds' well or you think that it ought to be followed because it would give an opportunity for Work which you yourself have not verified and you have not lived with your own tasks, so that

you have no right to give them away to someone else. It is that difficulty, many times, that you put in the way of someone else who is listening to you who is not equipped either to fulfill the task or if he does, he might even be affected in such a way that he becomes too fanatic and he loses sight of the fact that he is a human being and not just an experimental station for the tasks that *you* give him to be executed or to be, be used by them.

You have not much of a right to affect other people. That is why teaching, taking on responsibility to talk and to communicate, is so dangerous. That is why one has to have constantly one's conscience to be there to see that not too much is given, and that what is given is of the right caliber, that it can be used for digesting, that it is not because *you* feel that it is something that *might* be useful without having any reason to even defend the usefulness of it. You take upon yourself a responsibility of affecting a person's life. And you must not do that. The difficulty of a Barn is that we want to talk and that you feel you are entitled to tell others what you think.

Try to make it a rule not to volunteer information unless asked for. And then in the asking, you may be able to judge what is the state of the person you're talking to, and then perhaps you may be able to find the right words for that person; partly encouragement and partly clarification of what is not as yet clear enough for them.

I'm so afraid, sometimes, of groups. I'm so doubtful, at times, that groups actually are helpful. And, you see, we are between the devil and the deep sea, because what is the alternative? Physical work. And example. And you are so afraid that your example will not be read, not be understood, and that there is something *else* needed to illustrate why *you* are acting the way you are—and you cannot leave it to someone else to read you. You always think it is necessary to explain why you have done this or that; what is so difficult, that there is such a desire to want to explain oneself. Of course that, you might say, is obvious: It is your own inability of assuring yourself; it is your own inability to see that

there is a foundation which is yours and on which you could stand. But you want to tell them that you have a foundation, and in doing that, you lose it.

To be honest with oneself and to continue to dare to take a responsibility, is, of course, a requirement for a man to grow up. It is not that he should withdraw. He should be out in the world. And he has to take that chance, that when he is in the world, that he might lose a great deal of what he thinks he has when he sits in his inner, inner chamber. One has to be in the midst of activity, and hold on to that what is the truth. But that is, of course, the difficulty that is involved in that.

These are practical questions. But, the purpose of these meetings is to tell you about the practical application of Work. And it refers not only, then, to what you have to tell others, but also to what you have to tell yourself, and that the ultimate aim of these kind of meetings is the encouragement of conversations of yourself with yourself; that you use the forms of meditation, or that you use the forms of symbolism, to illustrate for yourself in what state *you* are and in which way, then, you could discuss that, with your inner life formulating with your outer life; to have your mind put to use for the purpose of explaining and gradually becoming clear of what is meant by a development in the sense of evolution. That you constantly can see what takes place in your mind in wanting to explain things, also to yourself. That you constantly will have all kind of associations in your way which are detrimental, definitely detrimental for yourself in order to keep on seeing clear what is the aim of myself.

Your aim is related to that what you are within. That is where the accent should be placed, and constantly you should be reminded that *that* is your life. Not the outside appearance. You do it, of course, outside because, what else is there. But you don't have to take your inner life and put it on your sleeve and talk about it. Only at certain times is it necessary in order to take the possibility away from someone else to go on the wrong road

and to help them, to steer them, to guide them, to tell them, "Don't forget, Work refers to your Kesdjanian body for us, being on Earth." But, it has to be used in the sense that you understand what is your physical behavior. And don't start to talk nonsense about physical behavior that has nothing to do with Work, and only belongs to Man Number One, Two, and Three and includes a hell-of-a-lot of vanity which you may throw away, and should throw away, as soon as you can.

There is one thing you must always keep in mind. That is prayer. That is a relationship you establish having this vertical line go up towards infinity; that you reach as high as you possibly can for information as given from Above. And that you, as a man, wanting to become part of a totality of something that is very confused and very vague, that in your own heart there is still that possibility of a recognition of a voice to which you must listen, at times quite definitely excluding all the different things of the outer world, and sit with yourself and talk and listen to what is being answered.

For that reason the sensitivity is so necessary. So that you don't crystallize out too soon. So that you don't use your vanity and your self-love as a crystallization process of certain things that belong to Man Number One, Two, and Three and have no value any more for Man Number Four, because you shut off even the parallel exchange between those two triads.

Try to remember that.

Turn it over.

Side 2 Try to remember that the different opportunities that are here, that they are for you. Try to remember that it is *you* who is confronted with the difficulties. Not that I want to say that the difficulties are made for you, special. Because you bring, to whatever it is that you try to do, yourself. You have to learn to understand what you are first, as an ordinary Man One, Two, and Three, and as a potential man indicated by the 'Do-Re-Mi' of

Kesdjan. And your Aspirations which do come out once in awhile, and quite rightly, and the Inspiration which wells up in your heart and also quite rightly but then have to be followed by the Silence period in the inner, inner chamber when you sit by yourself hoping to be able to talk to yourself, and that then that what goes out from that can reach a higher level of Being.

When I talked last night about the study of yourself, to understand the different facets of your personality, all the different things that have made you what you are, by education and biological influences, hereditary and whatever it is of your world in which you have lived and which world, of course, has left its imprint on you and which you have digested in accordance, partly, with your type, partly with the surrounding in which you happen to live, partly being formed by other people who still believed, and perhaps rightly, that you were still soft enough to be kneaded, that if that something in you still could be re-formed and adjusted to conditions and, moreover, the conditions which were not right for you and which, in an unconscious state, have created already a great deal of difficulty for yourself so that at times you cannot open your eyes even if you wanted to.

It is the acceptance, of course, of these different facets of a person that you have to learn. Gradually. You cannot expect to have that kind of knowledge overnight; it does require study, quietness, consideration, seeing what you are, the acceptance of that what you are on the basis of life existing within your manifestations, and making your manifestations alive. That is what I meant by the different facets of a personality turning, one or another or a third, to the outside world as if he is looking through windows adjustable to that what he has to meet in the outside world and being affected by what takes place in the outside world, coming in through his window, and again will go to the surface of himself and very seldom deep enough.

But the virgin field is within. There is a tremendous amount that is not touched,

neither in your head nor in your heart—which is incapable, at the present time, of really harboring any kind of an emotion—and also, that what is physically possible for you, that what is being used up a great deal by all kind of nonsensical movements or nervousness or tension or that what has been given to one in the form of energies including sexual, that you are not interested enough to try to control it sufficiently and to put it to use. Why do you think Gurdjieff talks about Helkdonis and Abrustdonis? As an absolute necessity for a man to understand what he is in the form in which he happens to be, with the energies which are available to him and should be used for the purpose of his growth. But that is why you must know what is this damned machine, sometimes, on its own running around any way it likes without any particular rhyme or reason and no one in control.

The building of that control, the factor that is necessary which you can call your little 'I' which, after some time, can have a voice and tells your body, "You, my body, you are a servant to me;" and who is this 'me' in the name of God.

That is Work. For that reason you have to know what that machine is like, and what you can count on and what you can not count on. What are your hysterical moments at times which take you away from seeing the essence of certain qualities, of things that you want to talk, talk, talk because you love to hear yourself and you think you're all right because you can formulate this and that and you hope for the best, that it will affect someone else but pretty soon you're just talking because you want to hear yourself. It's not that you want to hear it. You just mechanically continue and you don't even know at the end what you have been saying in the beginning, and you have lost track of your own thoughts.

Whatever are the different attributes of a man—good or bad, virtues or vices—whatever they are, totally what is he and his personality. There is no blame. No blame ever to be attached to anything that a man is as a result of his unconscious states.

The blame is on Mother Nature. The blame is on the Earth. The blame is on the condition in which you were born. The blame is on your father and mother. The blame is on other people, until you come to a stage in which there is the possibility of discrimination, then your life starts and then your responsibility should take over. Then you have a chance to become a man.

We talked about that of course many times, because if you just continue to live like an animal on the Earth, which many of us do, many of humanity is doing. We try to indicate that there is something else that should be done, and not to die like a dirty dog. But you have the potentiality of a man, then use it for being a man and gradually, as you cross the bridge, throw off and get away from that what hampers you and is in your way and what you know is in your way. Your honesty that has to be there while you cross that bridge. Constantly inhaling and exhaling honestly. Digesting, the honesty, so that every part of your body becomes honest. You understand how a patience...how a man has to be patient for that kind of a process. So that totally, of all he is, he is honest. What is this honesty? To be what you are. To admit that that is you; that's honest. To admit that that one has, whatever one has received from Mother Nature, one accepts for whatever it is without any further questions asked. But then the fight begins and then your life begins and then your character begins to be formed, not with acquired characteristics but with characteristics essentially gained within your inner life and the growth then, is from 'in' to the outside world, from inside out.

Preparations for Work—Self Observation, Impartiality, Simultaneity—all of that is going towards the inner life of yourself from the outside world as reactions gradually becoming activity on your own part, essentially controlled by yourself and having a direction which you determine and not to be determined by the outside conditions to which you react. That is the problem, first. That is only the beginning—that is, the continuation

of that kind of a problem all throughout, regardless of whatever goes over into as insights as gradually inspirational qualities, regardless of the wish for Participation and that what one says as adventure, regardless of that, the constant returning to those little bits of ABC's as principles, the constant remembering of that what is present at a higher level coming down towards you, the constant reference that one should have and reverence in general towards that what has been created as your little 'I' as a means to an end, to grow up and to use this little 'I' to tell you. And in gratitude you, then, can be promoted to become a Harmonious Man in the end—whatever that end may be, of our solar system.

Those are the things you all the time, in *that* kind of simplicity, should remember. Whenever you talk to others, whatever you do in activity with your hands, whatever you feel, whatever you think, think twice, three times, feel three times before you allow a feeling to be, and then, if it is part of you, place it on the basis of honesty. And as I've said, "Be patient with yourself."

Try to understand why these different idiosyncrasies have been there and formed and crystallized already partly. I say it is your unconscious way of living, and it is still ninety-nine per cent. And it is extremely difficult to increase that percentage of Objectivity and still, that, I say again and again, is 'worthwhile' for yourself, to establish within yourself the means for that kind of an equilibrium on which you can count which then, for you, becomes a solstice. That is where the Sun is reaching its highest point, and from where it is directed to go into the valley of winter.

Try to see what it means for us to reach, gradually, mid heaven, when the Sun is at the highest point in July—No, maybe it is June...July. At such a time that one says, "I have gone with the Sun because the Sun wanted me. This time I go with the Sun because *I* want to." The indication of sinus curves in psychology, the up and down, the minimum, the optimum—the maximum; the indications of growth; the way one lives one's life,

developing; at which point does life start. At the point of the recognition of your responsibility. Life does not begin at forty; it is not even there at forty, in most cases; it can begin at twenty; it can begin at fifteen, dependent on the realization of one's inner life. There is no particular time in one's life when it begins. Timelessness is not bound by *your* time. Timelessness can enter any time because it is timeless. The wish for infinity can enter any time into finiteness; it's not subject to the long road you have to travel. Timelessness is now. Simultaneity is now. That what is Impartiality will give you the insight of 'now' when one is free.

All such things can be reached, not overnight, but as concepts to believe in; and then one must Work during a week and remember and constantly remember and try to keep unflaggingly interested in the development of yourself and not to give up and not to feel that you have reached already an old age and that many things are not possible for you any more. They remain constantly possible. Don't ever believe that you will become too old. Gurdjieff mentions it in the chapter of From the Author: "The time is not as yet too late." Even if it is difficult, what is the difference regarding your own time length of your life? When you consider the question of timelessness which can cut through your time life at any one point and from that time on can become a vertical line.

Try to see these kind of symbolic ideas and place them sometimes in your heart, sometimes place them on the front of your forehead. Sometimes try to come to yourself and realize that it is still possible. It is not too late, never will be too late. When one keeps on breathing it is not too late, and when you stop breathing, even then, something else will take place to make your life continue. Have a belief in the crossing of the bridge. Have a belief in the country ahead of you. See that you are crossing so that you want to go to that country. Have a constant unflagging interest in the adventure of entering into a new land, a land of Objectivity, of gradually understanding more and more Objectivity in its true

sense and gradually become freer and freer from the bondage which you must leave gradually alone; and let it be for whatever it is, and let the dead bury the dead.

One wants to live—the Barn, us here, being reminded here and there every once in a while, will give that opportunity if you are open. You take with you your own poverty to the Barn and away from the Barn. You take with you your own facets, your personality; that you carry, that is your ballast that perhaps you want to get rid of. Perhaps the Barn can remind you to get rid of it. Some day you will have to get rid of it. Some day in the future, no one knows when; not when you die; that has very little to do with it; you can die before you die. Try to Work. Try to remember. Try to see your influence and responsibility for others. Try to hold on to that what is your own, and only give it when you wish to give it, and when you know it is right to give it at that time. Try to overcome your idiosyncrasies, your nonsensical forms of behavior, and don't justify it by rationalizations. Simply say, "That was Mother Nature who gave it to me. It wasn't me; the hell with that. I start with trying to become a man." Then the clarity is there, then your wish for Work is there. Then you can stand on Mother Nature, as you can stand on the past, and use that as the beginning for your own solidity.

Maybe next week you bring your questions. There'll be three more meetings. We can devote those meetings to that, and for that purpose. I would almost say, I've said enough, as you might call it, an 'introduction,' or a basic, fundamental necessity of understanding Work as I believe it ought to be understood, and I fervently hope that it can be useful to you in your life for an understanding of your own life so that then you can grow, and I am patient about that. I want to just say this and that in a simple way. Then it's up to you, to your conscience, to your Consciousness of insight, to that what belong to you as the activity of your feet.

I'll see you next week. Have a good week. Goodbye.